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resulted in "a Treaty concluded at the Mouth of the Great Miami, on the North-western Bank of the Ohio, the thirty-first day of January, one thousand seven hundred and eighty-six, between the Commissioners Plenipotentiary of the United States of America, of the one Part, and the Chiefs and Warriors of the Shawanoe Nation, of the other Part." The treaty was signed by three commissioners and eight Indians. Among the witnesses were Samuel Montgomery, the author of the journal, John Boggs, Daniel Elliott, and James Rinker, his companions. "The Half King of the Wyandots" and "Capt. Pipe, of the Delawares," both of whom were mentioned in the narrative, were likewise witnesses, in addition to many others. Article ii, of the treaty states:

"The Shawanoe nation do acknowledge the United States to be the sole and absolute sovereigns of all the territory ceded to them by a treaty of peace, made between them and the King of Great Britain, the fourteenth day of January, one thousand seven hundred and eighty-four."

DAVID I. BUSHNELL, JR.

JOURNAL OF SAMUEL MONTGOMERY

The present situation of the United States, with respect to the Indian nations who surround them, requires the greatest and most minute attention. Every circumstance which will tend to inform us of their genius or disposition ought to be most strictly attended to. Those particularly who have the public confidence should endeavour as much as possible to give their country such information as the capacity in which they act, and the opportunity they may have in consequence thereof, indispensably require. I have therefore from these considerations been particular in the occurrences, and the remarks which I have made relative to the Indians, and whether they should appear favourable or not, as I have derived them from observation, and not from mere conjecture. I think myself bound to communicate them without disguise in the manner in which they appeared to me.

I sett out from Pittsburg on the 18th of august in company with Mess^{rs} Boggs, Elliot, and Rinker,¹ with whom I was joined in the important and interesting business of inviting the western Indian nations to a treaty to be held at the mouth of the great Miami on the Ohio. The various re-

¹ These were evidently John Boggs, Daniel Elliott, and James Rinker, who, together with Samuel Montgomery and many others, were witnesses to the treaty with

ports of the unfriendly, unpacific, and dissatisfied temper and disposition of the Indian nations that circulated at Pittsburg not a little intimidated me in the undertaking, Yet the measure appeared so necessary — the objects arising from it so important to the interests of the United States and the welfare of my country that I thought it incumbent on us to proceed at all events upon the business upon which we were sent.

On the 23^d I arrived at Tuscarawas² — a post of trade, and frequented by traders from Pittsburg. I met here several Indians of the Delaware nation, who received us in a friendly manner, and appeared to be fully impressed with a disposition of adhering strictly to the treaty of peace entered into in January last. They expressed great anxiety that evil reports should subsist relative to them among the inhabitants of Pittsburg, with assurances of being well disposed towards us.

On the 29th I arrived at Upper Sandusky³ a town of the Wiandott nation, and the residence of the half King, their Chief,⁴ to whom we were conducted & who received us in a friendly manner — whereupon Mr Boggs informed him of the intention of our visit and business with him. A council was proposed, to which the Chiefs of the Delaware nation, who were contiguous, were called at the instigation of the half King who un-

the Shawnee “concluded at the Mouth of the Great Miami, on the North-western Bank of the Ohio,” January 31, 1786. Boggs had previously witnessed the treaty of Fort McIntosh one year earlier, and Montgomery was a witness of the treaty of Fort Stanwix, October 22, 1784. James Rinkin, which is probably a mistake for “Ranker,” is given as a witness to the treaty of Fort Harmar, January 9, 1789. C. J. Kappler, *Indian affairs* (Washington, 1904), v. 2.

² “A former settlement of Delawares and Wyandot on Tuscarawas r., Ohio, near the mouth of Big Sandy r. It was near the great trail leading from Muskingum on the s. and Sandusky on the n. to the Indian settlements in w. Pennsylvania, being situated almost due w. from Shingas Town at the mouth of Beaver r. The early traders gave the name Muskingum, or Elk’s Eye, to the three streams now known as the Muskingum, Tuscarawas, and Big Sandy. On account of its location near the intersection of the three trails, this settlement, which was made some time before 1750, was well known to traders.” *Handbook of American Indians* (Bureau of American ethnology, *Bulletin*, no. 30).

³ Upper Sandusky stood near the present town of the same name, in Wyandot county, Ohio. Another settlement, often called Lower Sandusky, is now perpetuated by Fremont, Sandusky county, Ohio. Both were Wyandot villages, the name being derived from the Huron *Otsaandost*, “cool water” *Handbook of American Indians*.

⁴ Half King. “A Huron chief of Sandusky, Ohio, who flourished during the latter part of the Revolutionary war. Under employment by the British he aided the Delawares in their resistance to the encroachment of the white settlements beyond the Allegheny mts, and it was through his intervention that the Moravians of Lichtenau were saved from massacre by the Indians in 1777. . . Under the name Daunghquat he signed the treaty of Fort McIntosh, Ohio, Jan. 21, 1785.” He signed other treaties, the last being at Miami Rapids, Ohio, September 29, 1817. *Handbook of American Indians*.

derstood that we had business of a similar nature with them, and the day following was fixed on, in order that they should hear it.

30th We received a message from the Chief of the Wiandotts, informing us of the arrival of the Chiefs of the Delawares, and their readiness to receive our message. We thereupon attended them, and met in council — the half King, Chief of the Wiandotts — Pipe, the Chief of the Delawares⁵ with seven Chiefs of the same nation. The council was opened by the Chief of the Wiandotts in a speech addressed to us — expressive of their gladness on our meeting them at his council fire, and the opportunity which presented itself again of hearing from their great *Friends* and *Brothers* — concluding that the great spirit had directed it. Mr Boggs then read the message addressed to these nations by the Commissioners, and presented to each nation, a copy of the definitive treaty between the King of Great Britain and the United States, and a proclamation of the United States in Congress, warning their Citizens from settling on the unreappropriated lands on the Ohio — these papers which accompanied the Messages were received with great satisfaction. They inquired then of us how many young men of their respective nations would be necessary to attend us as guides and companions, agreeable to the requisition contained in the message. We demanded two men from each nation, and retired that they might deliberate thereon, for, as they had observed “they hear with the same ear, and spoke with the same tongue.” Great parity usually exists in their resolutions! In the afternoon we met again at their council fire, and were questioned how far our journey extended, and what nations were to be visited by us previously to a compliance to the demands for their young men. These questions being answered the Chief of the Wiandott then addressed us, the purport of whose words were as follows: first, a disapprobation of our visiting the Potowatomic nation, that they were unfavourable to us, and would not incline to attend the treaty.⁶

⁵ This was Hopocan, known to the whites by the translation of the word, Pipe. He was more often styled “Captain Pipe.” He belonged to the Wolf division of the Delawares and was war chief of the tribe. During the French and Indian war he fought against the British, and after the declaration of peace settled on the upper waters of the Muskingum. He signed the treaty of Fort Pitt, September 17, 1778, the first treaty made between the United States and Indians. He signed the treaty of Fort McIntosh, January 21, 1785, with the name Hobocan. *Handbook of American Indians*.

⁶ The Potawatomi were at this time living to the westward of the other tribes mentioned in this journal. The tribe served actively “with the French down to the peace of 1763; they were prominent in the rising under Pontiac, and on the breaking out of the Revolution in 1775 took arms against the United States and continued hostilities until the treaty of Greenville in 1795.” *Handbook of American Indians*.

secondly, a Proposition, that he would send the invitation contained in the message received by him, to the nations residing in the vicinity of Detroit, viz, a tribe of the Wiandotte, the Chippeways, and Ottawas; thirdly a compliance to the request for guides, and lastly an assurance of their attendance at the treaty. The first part of this speech was considered only as a mask of friendship, the other parts of it evidently showed his good intentions toward us. In the evening a small piece of cannon was discharged, and shortly after we were visited by the Chief, whose intention was to remove our surprise which he imagined might have arose on the discharge, by informing us, that it was an acknowledgement to the great spirit above for directing the council fire to be kindled with him and us on this day. Our acknowledgements in return were likewise tendered on this occasion. In the conversation we held with him this evening, he informed us that a young man of his nation, who resided on the waters of the Sioto, was returning thither, and therefore proposed to direct him to go to the Shawanese nation, with the intelligence of our intended visit to them, in order to prepare their minds towards us, observing that the present disposition of this nation was not favourable to us,⁷ accordingly he conveyed into the ears of the young man a message to them, and we furnished a string of wampum. He again proposed that his brother Rontonday, or the Warpole, might accompany us on our tour, recommending in high terms his influence and oratory. We assented to this proposition on the fullest reason of meeting with a reception thro' him among those nations who were unfavourable to us and consequently the greater hope of success.

On the 1st of September we arrived at Lower Sandusky⁸ accompanied by the Chief of the Wiandott, for the purpose of preparing the minds of this tribe, or part of his nation dwelling here, towards us, and were received very friendly by them.

From hence agreeably to the proposition made to us in council, an Indian was sent to those nations in the vicinity of Detroit and presented with a String of wampum by us.

From the manner of our reception and the facility with which the business was transacted by the Chief, he may appear to be fully impressed with a disposition to conform & strictly to adhere to the treaty of peace entered into in January last, and to use his endeavours to impress the same on the minds of the people, o'er whom he presides — and the parity

⁷ Less than eight years before this time, on November 10, 1777, Cornstalk, chief of the Shawnee then living in the vicinity of the Scioto, was murdered at Fort Randolph at the mouth of the Great Kanawha. This treachery on the part of the Americans was long remembered by the Shawnee.

⁸ Compare note 3, above.

of conduct subsisting between him and the Delaware Chiefs may induce that nation to be favourably disposed to the engagements entered into conjunctively with him.

We were directed to visit this place in order to engage the services of Abraham Kuhn⁹ an Indian by habit, for certain purposes. In this instance, we were unfortunately dissatisfied, we were informed that he was at this time employed in a flour trade carried on between some persons at Pittsburg and Detroit by the way of Cayahoga¹⁰ and at that place, under the immediate direction of a Captⁿ Caldewell¹¹ a man who commanded a ranging company during the late war in the service of Britain, who formerly exercised and continues to exercise the British influence o'er the minds of the Indian nations, and is now largely concerned in the trade with them.

Lower Sandusky is the principal post of trade in the Wiandott nation. Several traders reside here, who must find the trade beneficial from the easy communication by water to Detroit — the key of that business, and are subject to the regulations adopted by the Agent residing at Detroit for conducting it.

On the 7th we met a Chief of the Ottawa nation in a council at their town near Rouse de beaux,¹² on the Omi or Ottawa river, to whom was read the message addressed to them, and the Chippeway nation, conjunctively, and in consequence thereof he was charged with the delivering of it to that nation. The Chief received the message in a very agreeable manner, and said that he would return us an answer on the day following, as he conceived it necessary to take the minds of part of the nation who were too remote to attend this council.

Mr LeClair, a Frenchman, rendered us his service as an Interpreter on this occasion, and would not receive any other gratuity for them than our acknowledgements.

8th We met in council when the Chief returned us an answer to the message read to him, and the charge given him the preceding day —

⁹ "Abraham Kuhn, his X mark," appears as a signer of the treaty of Fort McIntosh, January 21, 1785.

¹⁰ A village of the Wyandot, formerly stood on the northeast bank of Cuyahoga river, near the present Akron, Ohio. Name derived from *Kaya'ha'ge'*, "the forks of the stream."

¹¹ This may have been Colonel William Caldwell who commanded the British forces and their Indian allies, at Upper Sandusky, June 4, 1781. It was here the American forces were defeated, their commander, Colonel William Crawford, and many others captured.

¹² Mr. James Mooney has suggested the probability of this being intended for "Roche des Boeufs," the name of a creek flowing into the Miami, in Allen county, Ohio. "The Omi or Ottawa river," was later designated the Miami of the Lakes, it enters the southwest corner of lake Erie.

“That for his part he was fully inclined to attend at the treaty, but he could not determine to accept the invitation, untill the arrival of their Chief, who was then at Detroit, that *he* would take charge of and deliver the message with the belt to the Chippeway nation, on the execution of which he observed that a tribe of the Potawatamies were in his route among whom he would diffuse the contents—” for which purpose a string of wampum was furnished by us.

The hereditary Chief of this nation is a grave, and reserved man, and seldom acts in their councils, — his uncle called by them *Wewisqua*¹³ generally presides, whose absence at this period, and visit to Detroit, bore no small resemblance of a compliance to the invitation given to his nation on his return. The Chief, who officiated in his absence, and called the *Otter*,¹⁴ is an affable, open, and unreserved man, and doubtless would act with candour and propriety. This nation is unconnected with any other nation than the Chippeway, if any connection subsists between them. They deliberate in their councils, determine and act independant of any influence over them by any particular nation, exclusive of that which holds the key. This place is a post of trade, but not very beneficial.

On the 13th we arrived at the great Miami town,¹⁵ and employed the day in procuring a knowledge of the disposition of the nation of the Miamies, residing here, and the means of advising them of the design of our visit.

The Chief of this nation, and called *Pedigue*,¹⁶ was on a visit to Detroit by a particular message, or invitation of the Agent residing there:

¹³ This was probably *Wewisquia*, the first Ottawa to sign the treaty of Fort Harmar, on the Muskingum, January 9, 1789.

¹⁴ This may have been *Ottawerreri*, a signer of the treaty of Fort McIntosh, January 21, 1785.

¹⁵ *Kekionga*, the principal village of the Miami, and often styled “Great Miami Village,” stood on the east bank of St. Joseph river, opposite Fort Wayne, in the present Allen county, Indiana. It was destroyed in 1790. A tract of land six miles square, including and surrounding the site of *Kekionga*, was ceded to the United States by the treaty of Greenville, August 3, 1795. This was one of the “Maumee Towns,” a group of villages which stood on the banks of the various streams, within a radius of a few miles. These included settlements of the Miami, Delawares, Shawnee, and Ottawa. Compare note 12, above.

¹⁶ “Pedagogue, his X mark” appears as a signer of the treaty of Vincennes, August 7, 1803. The tribe to which he belonged was not stated, but the treaty was made with the “Eel River, Wyandot, Piankashaw, and Kaskaskia.” The Eel River also acted for “the Kikapoes.” Six days later, on August 13, 1803, a treaty was signed at Vincennes by United States commissioners and the Kaskaskia and other Illinois Indians. “The mark X of Pedagogue,” appears as a signer of the latter treaty. Whether the chief *Pedigue* of the narrative, and the signer of the two treaties was the same individual is not known.

doubtless to receive instructions in what manner to act at this period, Pacan¹⁷ their next Chief, offended at, and discontented by their unpacific, and disorderly conduct, retired from them, and now resides at Post St Vincent. The Chief, with whom we were to transact the business, was only authorised as such in the absence of the Chief and is called *Orson*,¹⁸ a council was proposed to him, and the day following appointed to meet him, and inform the nation of the message to them.

Mons^r DuBois, an Frenchman and a trader, was requested to assist us as an Interpreter on this occasion, he declined our requisition on the principle "that he had been suspected of being favourable to the interests of the United States during the late war, and suffered in one or two instances in consequence thereof, that, as his property lay in Detroit he was apprehensive of confiscation if he interfered or interested himself in the business with us." It did not appear to us that want of inclination actuated him.

14th Having procured an Interpreter, we met the Chief in a council and read the message addressed to the nation, on presenting the belt it was received in a manner cool, and astonishingly indifferent, or rather irresolute and dubious whether to accept or reject. The conduct of the warriors attending, was also by no means descriptive of the character peculiar to the Indians, for, instead of being attentive, and dispassionate to things told them on such occasions: instead of acting with caution in secreting their sentiments by their actions, they were totally the reverse. We received as answer to the Message "That no resolutions could be entered into untill the arrival of their Chief, who was then at Detroit, and who was daily expected to return, and that on his arrival the message and belt should be given to him, and for that purpose carefully preserved."

Conformably to our instructions, we were directed to proceed from this town in different routs to visit the more western nations: This measure, however salutary and tending to expedite the business, we were prevented from executing by the robbery of all our horses, and those belonging to the Indians, our guides, committed by a *number of young men* of this nation, in the dusk of the evening, and a few hours

¹⁷ This name does not appear on any of the earlier treaties, but "Pucan" was the first Miami to sign the treaty of Fort Wayne, September 30, 1809, while "Pacan" is a name attached to the supplementary treaty of the same place and date. "Pecon" was the first of his tribe to sign the treaty of Greenville, Ohio, July 22, 1814, and again "Pacan" was the first of the Miami chiefs to sign the treaty of Spring Wells, September 8, 1815. All probably refer to the "Pacan" of the narrative.

¹⁸ This name is blurred in the manuscript and the spelling as here given may not be correct.

after the business which was transacted with them at their council — when they had accomplished this injury we were visited by them at our camp, grossly insulted and our persons threatened. Some of their elderly men, who were at this time in conversation with our guides, the Indians, in some measure overawed, and prevented those Savages from execution their threats, and effecting that, which their passions might influence them, or their late success in stealing might actuate them. Some more daring than the others, plundered us of some pack saddles and departed, leaving us to enjoy rest without slumber. We found it necessary to give our most valuable baggage in charge of our guides, the Indians, who gladly embraced the opportunity of serving us.

15th Reflecting on the injury we sustained, and the insults we received on the preceeding evening, and apprehension arising of personal safety, we were induced to move into the village or town. Rontonday a Chief of the Wiandott, and one of our guides, highly incenced at the provoking insult, which he, in conjunction with us had received, requested to know if we were instructed with messages for other nations, and for whom — being satisfied in this, he proposed to lay them before the Chief and nation, in order to convince them of our business to the Indian nations, and consequently our expectations that the road would be clear, as a means for urging a restoration of our horses.

The Chief being sent for, and having met in council, Rontonday a Chief of the Wiandott addressed them, assuring them, that we were instructed with those messages and belts (pointing to them as they were arranged on the ground) and instructed to deliver them — a road belt was then produced, in order it should appear that we expected the road was open and clear, but the road, he observed, was stopt by them by robbing us of our horses committed on the preceeding evening, an action unusual to persons on such business, he thereupon gave the message and belts to the Chief injoining him punctually to deliver them. The Chief deffered giving an answer to this untill the next day, but in the mean time he woud use his endeavours that our horses should be restored to us.

16th No disposition appeared to possess these people in the resteration of our horses, or to act as men inclined to do that which is right: the answer to the speech of the Wiandott chief again differred. In order therefore to recover our horses, we were induced to offer a premium of ten dollars for each horse, which should be restored to us, this measure appeared to produce the effect as one of them was brought in.

The horses of the Wiandotts and Delaware Indians, our guides, were restored to them by using threats with bribery, which was ineffectual with respect to us, altho they interested themselves.

17th Enraged by our detention, and our uncomfortable situation, we

sent to the Chief and having met him in council we spoke to him as follows:

Sachem —

We desire you to attend and to hearken to the words which we shall say to you.—

Four days ago we met you in a council, and read to you the words of our great commissioners, inviting you to a treaty to be held at the mouth of the great Miami on the Ohio. The day following our brother, the Wiandott Chief, spoke to you and told you that we were instructed with the message to you, and several for the nations more western of you, and instructed to visit them, that in the execution of this business we had great expectations that the road was clear, but that you had stopt this road by robbing us of our horses, and we were therefore obliged to put several of those messages and belts into your hands.

We now speak our words to you, as the messages and belts are left with you for the Potowatomies, Kikapoos, and Weachtinoos,¹⁹ we desire you to send them by careful and prudent men, that no blame may fall on you if they should not receive them. We shall proceed to-morrow to meet the great Commissioners, and now demand our horses which you have taken from us, that we may be enabled so to do — if they are not restored to us, and we are prevented from executing our business, you may incur the displeasure of a great nation, which lives on the same land with you, that wishes to be at peace with you.

A String —

The Chief then addressed the Wiandott Chief, to the following purport: “That *he* could not give an answer to the message which he had received in consequence of the absence of the Chief, who was then at Detroit: *Pacan* their next Chief had went to Post St^t Vincent, that therefore they were without one, or any person of influence to advise or direct them, that on the return of the Chief from Detroit he would deliver the message to him to determine thereon, and advise them in what manner to act, — that the distance from hence to the Wihaw, and St^t Joseph²⁰ was not great, but that *he* could not send the Messages and belts for the nations residing at those places, and which he had received, untill the arrival of their Chief. That the robbery of the horses was not the act of the nation, but committed by a number of young men, o’er whom he had no influence, he would, however, continue to use his endeavours that the horses should be restored to us.—

(A String to the Wiandott Chief —)

¹⁹ The Weachtinoos or Wea, a subtribe of the Miami.

²⁰ Wihaw refers to the Wea, mentioned in the preceding note. The villages of the Potawatomi were at this time near the river St. Joseph which enters the southeastern corner of lake Michigan.

Thus we fell into the power of a nation by whose recent conduct and present situation, neither friendship or personal safety could be expected from them.

18th Three horses being restored to us on the premium enabled us to take our departure, which we endeavoured to effect with as much expedition as possible, induced thereto by the information of some traders who resides here, and who had rendered us some private services, that personal danger threatened us, as well as the opposition of our guides to a measure adopting by us, that two should remain at this place to wait the arrival of the Chief, and to procure their final resolution,— this opposition was founded on information of similar designs. They urged us to depart by offering every assistance in their power to forward us. From these motives we proceeded, travelling late to avoid a pursuit, and encamping privately to elude a visit.

This nation is somewhat hostile, and illy disposed, blinded and misguided by the influence of a nation by their Agent and Emissaries, an influence which governs them in all their councils, and which has existed for a length of time. An influence which has instilled into them prejudices toward the United States, and which their Citizens have too severely felt—an influence, which will prevent, and by which they will not easily be induced to receive the protection and friendship offered them. They appear to be ignorant of the strength and importance of the United States and incline rather to be at enmity than to enter into a treaty of peace with them. They are not numerous but they are closely confederated with the nations more western of them, whose inclinations are actuated by the same influence towards us.

The Miami town²¹ is a considerable post of trade, and consists of 12 or 14 commodious houses, situated on the Omi or Ottaway river. The easy navigation of this river for Boats to Detroit,— the near connection of it to the waters of the Wabash, must render this place very advantageous. Several traders reside here, subject to the power vested in Detroit. A Fort has been erected during the late war and situated in the center of the town, it is in the form of a square with three faces or bastions, strongly picketted, within the fort are two commodious houses, one of which has answered the purposes of barracks.

²¹ This was the village of Kekionga (see note 15). “The Omi or Ottaway river,” upon which the settlement then stood, later became known as the Miami of the Lakes. The names of the many streams in the vicinity of Fort Wayne were often changed. A brief note on this stream appears in *The United States gazetteer*, by Joseph Scott (Philadelphia, 1795): “Miami of the Lakes, a navigable river of the N. W. Territory, which is formed of 2 principal branches, one rising N the other S. after running several miles, they unite at the Miami village; thence winding to the N. E. empty into the most western extremity of Lake Erie. . .” From these streams comparatively short portages led to waters flowing southward to the Ohio.

20th The horses of the Indians, our guides, were stole on the preceeding evening by Indians of different nations frequenting a village inhabited by Munseys — distant about 3 Miles from us — and returned to them with great reluctance.

We passed thro' several little villages inhabited by banditti of Savages in our rout to the Shawanese town with more danger to our persons than the loss of our horses.

25th We met the Shawanese nation in a council at a town called *Micochekay*,²² at which all their Chiefs were present, the message addressed to them was read, and an answer returned to it late in the evening. In the answer they desired that reflections may be withdrawn on their past conduct, by an acceptance of the present invitation, as soon as they heard that the Indian nations who were likewise invited, were in motion.

Simon Girty,²³ the partisan, in influencing the minds of the Indians to our prejudice, had visited this nation a few days before our arrival, in company with Captⁿ Caldwell and Abraham Kuhn,²⁴ and used their address with them.

Since this nation received the information of our intention of visiting them from the Half King, the Chief of the Wiandott, they have been industrious in procuring the resolutions of all the western nations, and advising with them in what manner to act at this period.

28th A Grand council was held near this town by this nation and deputies from several nations, attended with great secrecy and continued some days. Councils of Inferior note were held daily by them, while we remained in their town, all which denoted a dissinclination of accepting the protection and friendship offered to them.

A Number of young men of the Cherokee nation²⁵ resides among them, that were expelled their country in the late war, received and protected by them, and are permitted to exercise their wonton cruelty on our Citizens.

²² This was the village of the Mequachake (*red earth* — Hewitt), one of the five general divisions of the Shawnee. They occupied the land about the headwaters of Mad river, in the present Logan county, Ohio. Their villages were destroyed by United States troops in 1791. *Handbook of American Indians*.

²³ Simon Girty was with Alexander McKee when the latter fled from Fort Pitt, March 28, 1778. They went to the Scioto and later reached Detroit where they were received by the commander of the post, Colonel Hamilton. For many years they, with others, urged the Indians to attack the frontier settlements.

²⁴ Compare notes 11 and 9, above.

²⁵ During the revolution a small body of the hostile Cherokee left their homes in western Carolina and moved northward. They crossed the Ohio and joined the Shawnee, and together they attacked boats descending the Ohio, and committed other hostile acts. Later they returned to their southern mountains.

On the 6th of october I arrived at the mouth of the great Miami on the Ohio — fully impressed with an opinion the Indian nations who were invited to attend at the treaty to be held here were unfavourably, and generally disposed to refuse the protection and friendship of the United States.

SAM^L MONTGOMERY

AT THE MOUTH OF THE GREAT
MIAMI ON THE OHIO
1785